THE

Church's Security

In the midst of

All Difficulties and Dangers,

Explain'd, and asserted, in a

SERMON

Preacht upon the 5th of *November* last,

Upon those words of *Numb.* 23. 23.

By R. Wilts B. D.

And Minister of *Kedarminster*, in the County of *Worcester.*

LONDON,

Printed for *Tho. Parkhurst*, at the *Bible* and *Three Crowns*, the lower End of *Cheapside*. 1694.

BIBLIOTECA NACIONAL

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To the Worſhipful,

The { High-Bayliff, / Juſtice, / Aldermen;

And the reſt of the

Corporation of *Kedarminſter*.

Gentlemen!

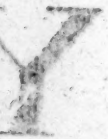
YOU *being generally my Auditors, at the Time of my delivering this Enſuing Diſcourſe, were quicken'd from what you have heard, to make it your general deſire, by the Mediation of ſeveral of the Chief amongſt you, that I would make my late Diſcourſe more Publick, by the Printing of it: This being the firſt Requeſt in this kind, which you ever made unto me; I am therefore*

the more willing to comply with it, especially considering, that I know not how much of a Call from Providence, there may be in your so general Concurrence, in this matter: I commit the Ensuing Discourse to the Divine Blessing, and you all to the Divine Protection, subscribing my self,

Your Affectionate Minister,

Nov. 13. 1693.

R. W.



The Church's Security, &c.

Numbers 23. 23.

Surely there is no Inchantment against Jacob, *neither is there any Divination against* Israel; *according to this time it shall be said of* Jacob *and of* Israel, What hath God wrought?

THESE words were uttered by *Balaam*, when he endeavoured to curse *Israel*, the People of God, that so he might obtain a reward from *Balak*; he was in himself no better than a Witch or Conjurer; but when he sought to do mischief to God's People by the assistance of evil, and wicked Spirits with whom he was confederate, the holy Spirit of God did strangely interpose, and made use of this Conjurer to be his Instrument for Prophecy as to several particulars that relate to the Church of God in general, and for the declaring of a Blessing to *Israel*, which was God's Peculiar and Chosen People, his Church at that present time, and so God by the over-ruling power of his Spirit, did turn the Curse that was intended by this wicked Inchanter, into a Blessing.

More especially, in the words of my Text, there is a discovery made, by the plain confession of this Wizzard, of the vanity of his own attempts, against the Church and People of God; *Surely*, saith he, *there is no Inchantment against* Jacob, *neither is there any Divination against* Israel, *&c.* as before.

In which words we have contain'd two general parts.

1. An Assertion firmly laid down, with relation to *Jacob* and *Israel*; *Surely*, or assuredly, as if he had said, you may take this for an assured thing, for a certain truth, that *there is no Inchantment against* Jacob, *neither is there any Divination against* Israel. We know that the names *Jacob*, and *Israel*, were both of them first given to him, who was the Father of those twelve Patriarchs, from whom were derived those twelve Tribes, of which the Jewish Nation was constituted. The name *Jacob* signifies a Wrestler, or a Supplanter, and was given to him at first, upon occasion of his laying hold, of his Brother *Esau's* heel, at his Birth, and was further confirm'd to him afterwards, in the fitness of its signification, by his supplanting his Brother *Esau*, and depriving him, both of the Birth right, and of the Blessing; and also again in his famous wrestling with God by Faith, and Prayer, as well as with the Angel of God

God by bodily exercise; from the success of which wrestling, it also came to pass, that the other name here mention'd, the name of *Israel*, was given unto him, that is, a Prince with God, according to the words of the Angel, *Gen.* 32. 28. *And he said, thy name shall be called no more* Jacob, *but* Israel, *for, as a Prince, hast thou power with God, and with Men and hast prevailed.* These names *Jacob*, and *Israel*, are here, as in many other places, used to denote the whole Nation, which derived from this person, there being nothing more common, both in Scripture, and likewise in other Authors, than to call a Nation by the name of the Person, or Persons, from whom it proceeded.

Now forasmuch as this Nation was the Church and peculiar People of God, above all the Nations of the World, according to that of the Psalmist, *In* Judah *is God known, his name is great in* Israel, *at* Salem *also is his Tabernacle, and his dwelling-place in* Sion; *he hath not dealt so with any Nation*, that is, *with any other Nation; neither have the Heathen the knowledge of his Law*: For this reason it is, that by the names *Jacob*, and *Israel*, the Church of God in general, especially that, which we call the Invisible Church, the Church of the Faithful, of such as are what they profess themselves to be, even real Believers, is to be understood, and even in

this large sense, are these words, *Jacob* and *Israel* to be understood here in my Text, even to denote all true Believers, the Church of the Faithful throughout all Ages: These are all, (1.) *Jacob*'s Wrestlers, and that both with relation to God and also with relation to Men.

1. They are wont to be Wrestlers with relation to God, by Faith and Prayer; they are not willing to give the Almighty any rest, until he establish *Jerusalem*, his Church in general, a praise in the Earth.

2. They are Wrestlers with relation to Men, those that are the Enemies of God, and Christ, and true Goodness; as in Baptism they are inroll'd in the number of Christ's Souldiers, so they make it their business, to fight under his Banner, against the Devil, the World, and the Flesh, which are his Enemies, and to acquit themselves well, in their spiritual Combate and Warfare; for as the Seed of the Serpent, is an Enemy to the Seed of the Woman; so is the Seed of the Woman an Enemy to the Seed of the Serpent; and they do in the issue get the Blessing from, and prevail against those carnal *Esau*'s, who tho' they're Brethren it may be, according to the Flesh, yet bear an Enmity to them; yea they become at length more than Conquerors over all their spiritual Enemies,

through

through Christ strengthening of them; which makes it evident,

2. That all the true Members of the Church of Christ, are also *Israel*'s, such as have power with God, and with Men, and do prevail; as they wrestle with God by Faith and Prayer, so through the Divine Grace and Condescention, they are wont to prevail with God by Faith and Prayer: And as they wrestle and contend in the Cause of God against Sin, and sinful Men; so they are wont to prevail, and to be Crowned as Conquerors at last, tho' it may be even by suffering; so that there is enough said for the explication of these two names here mentioned, *Jacob* and *Israel*.

Concerning these 'tis here said, that *there is no Inchantment against* Jacob, *neither is there any Divination against* Israel: Some read it, there is no Inchantment in *Jacob*, no Divination in *Israel*, to denote that God's People do abhor such wicked practices; as in their Baptism they renounced the Devil, and all his Works; so they abhor the thoughts of entring into League with Hell, and of being at an agreement with destruction; they abhor such practices, wherein the Devil's assistance is required and expected. But the plain and most obvious sense of the words seems to be this, That tho' the Devil and

his Instruments may design the ruine and misery of the Church of God, yet all the Contrivances and Machinations of wicked Men, yea tho' they take in the assistance of the Devil himself, for their help, shall not prevail against the Church, so as to bring ruine and destruction upon it; in this sense, to be sure, *There is no Inchantment against* Jacob, *there is no Divination against* Israel. 'Tis added in my Text. (2.) According to this time, it shall be said of *Jacob* and of *Israel, What hath God wrought?* The propereſt sense and meaning of which words seems to be this; That according to this instance here before us, wherein God did fruſtrate all the designs of *Balak* and *Balaam*, for the cursing of God's People in that Age, and bringing mischief upon them; so he will deal with his Church and People throughout all Ages; God will repeat the same deliverance to his Church and People in all succeeding Ages, which he afforded in the instance before us; so that God's People shall have reason to say, not only in that present Age, but also in all Ages following, that God is one & the same to them, the same in Power, and Mercy, and Faithfulneſs; according as 'twas said at this time, so it shall be said in all times following, by *Jacob* and *Israel, What hath God wrought?*

So that the words thus explained, do afford unto

unto us these three Notes, as a ground of further discourse.

1. *That it is, and hath been all along, and will be more or less to the end of the World, the wont and custom of the Devil, and his Instruments, to contrive, and design the ruine and misery of the Church and People of God, tho' by the wickedest means that can be thought of, or invented.*

2. *That the Church and People of God are from time to time, and shall be to the end of the World delivered from, and shall even prevail against the contrivances, and machinations of the Devil, and his Instruments.*

3. *That the whole honour of this is to be ascribed to God, and must be acknowledged to be the effect of his power and operation.* I shall resume these particulars, and a little consider them more particularly, in the same order in which I have propounded them.

I begin with the first; *That it is, and hath been all along, and will be to the end of the World, the wont and custom of the Devil, and his Instruments to contrive and design the ruine and misery of the Church and People of God, tho' it be by the wickedest means, that can be thought of or invented.* The History of all Times, and the many Books of Martyrology, which are extant, will confirm us in this. We have an Instance of this, in the most

early Times of the World, in the case of *Cain* and *Abel*; *Cain was of that wicked one, and slew his Brother; and wherefore slew he him? 'twas becau'e his own works were wicked, and his Brothers were righteous*; as the Apostle gives account of this matter, 1 *Joh.* 3. 12. This was the main ground of the quarrel between them, that one was a true Believer, the Seed of the Woman, a true Member of the Church, and the other was of the Seed of the Serpent, and nothing suitably could satisfie the Rancour, which *Cain* had conceived within himself, but to persecute his Brother to the Death. Thus *Pharaoh* set himself against the People of God, and was not satisfi'd with oppressing them by hard bondage and service, but at length took a course, which if it had prevail'd, would have destroy'd the whole Nation in one Age, and so the Church of God contain'd therein; he bethought himself of that wicked course, of killing all the Male-Infants of the *Israelites*, as soon as they were born. Thus it was likewise in the Instance here before us, to which my Text refers. *Balak* would hire *Balaam*, to make use of the power of Witchery, and Divination, that is, to press and engage Hell it self, and the powers of Darkness, to this work, of cursing the People of God, and all to this purpose, that he might the more easily consume and destroy them. Thus

Haman

Haman laid a Plot not only againſt *Mordecai*, but alſo in order to the ruine of the whole Jewiſh Nation, that were then diſperſed throughout the Perſian-Monarchy, and this to be accompliſht by no leſs than an Univerſal Maſſacre. Thus the Primitive Chriſtians did wade thro' a Sea of Blood to Heaven; being perſecuted with infinite varieties of Torments in ten ſeveral Bloody Perſecutions from the Heathens, beſides what they endured from the unbelieving Jews, who were alſo their implacable Enemies. And the Blood of Proteſtants, that hath been ſhed by the Papiſts, hath by the account of ſome fallen nothing ſhort of that Chriſtian Blood, that was ſhed by Heathen *Rome*, in the firſt 300 Years of Chriſtianity; and we may find reaſon to believe it to be true, if we conſider thoſe many thouſands that have been deſtroy'd by Burning, and Maſſacres, almoſt in all Nations of *Europe*, particularly, 60000 Proteſtants maſſacred in *Paris*, and other parts of *France*, in the laſt Age; and 20000 barbarouſly murdered by the Papiſts in *Ireland*, in the memory of ſome here preſent. Add to this the Deſign of the *Spaniſh* Invaſion in Eighty eight, which tended to the ruining and enſlaving of the whole Engliſh Nation, and the barbarous Slaughter of all, that would not preſently have bow'd down to the Idols of *Rome*

and *Spain*. Add alſo the Deſign of this Day, which was, with one Blow, to deſtroy the King, and Royal Family, and all the Eſtates of our Kingdom, and in them to have deſtroy'd in effect the whole Nation, more eſpecially the Church, and the Proteſtant Intereſt eſtabliſht therein. By all theſe Inſtances it doth abundantly appear as to the truth of the thing, *That it is, and hath been all along, and by conſequence will be, more or leſs to the end of the World, the wont and cuſtom of the Devil and his Inſtruments, to contrive and deſign the ruine and miſery of the Church and People of God, tho' by the wickedeſt and moſt barbarous means that can be thought of, or invented*: And we ſhall be further confirm'd in this, by conſidering the Reaſons upon which this is founded, which are ſuch as follow.

1. The moſt univerſal ground and reaſon, is that everlaſting Enmity, which is ſet and fixt, and that by God himſelf; between the two Seeds, the Seed of the Womon, and the Seed of the Serpent, that is, betwixt Chriſt and his Church on the one hand, and the Devil and his Angels, and all wicked Men, that are his Seed, on the other. This Enmity was fixt by God very early, even as ſoon as the Covenant was renewed with Mankind thro' Chriſt after the Apoſtacy of *Adam*, as you will find, *Gen.* 3. 15. where God ſaith to the Serpent,

Serpent, *And I will put Enmity between thee and the Woman, and between thy Seed, and her Seed; it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.* This was the main ground of the quarrel between *Cain* and *Abel Cain* kill'd his Brother *Abel*; his nearneſs in Blood could not ſave him from an hand of violence; and the fundamental reaſon was, becauſe *Cain*'s works were evil, and his Brother's were righteous: And this hath ſuitably been the fundamental ground of all the Perſecutions, and Maſſacres, and Burnings, and Violence, that ungodly Men, in all Ages, have exercis'd towards the Members of the Church, whatever elſe hath been pretended, as the reaſon of them. But yet;

2. There are ſome other reaſons that may be given of this matter; as (1.) Becauſe that gracious perſons are by their words and example, a continual reproof of the evil practices of wicked Men; they do by their words and example, reprove their Superſtitions and Idolatries, in matters of Religion, and their Hypocriſie therein; as alſo their Wickedneſs and Profaneneſs in life and practice; and this wicked Men cannot bear; they look upon ſuch kind of reproof to be no better than a reproach; and therefore are apt to revenge it by any kind of violent practice whatſoever. Thus God's Atteſtation, which he

gave to *Abel*'s faith and ſincerity in his Worſhip which he offer'd to God, was that, which provoked *Cain* to that violent dealing, which he afterwards expreſſed towards his Brother. Thus the Chriſtians in the Primitive times, diſowning and reproving the Idols, that did then ſo much abound in the Heathen World, did provoke the Heathens ſo much to perſecute them to the death. And thus the Proteſtants reproving and diſowning the Superſtitious and Idolatrous practices of the Papiſts, is that which hath eſpecially ſtirr'd up the Papiſts to all their Cruelties againſt them.

2. Another ground is an inconſiſtency, it may be, in temporal intereſts and concerns; wicked Men do make Self their God, and Self-intereſt their *Diana*, which they chiefly adore; when therefore this is croſt by any one, tho' it be done no other way, but by the performance of neceſſary duty, they are hereupon apt to be provok'd to endeavour Revenge, tho' in the moſt cruel way and manner. Thus that which provok'd *Balak* to procure *Balaam* to curſe the People of *Iſrael*, was a fear leſt they ſhould diſturb him in his Kingdom and Government: And that which hath eſpecially provok'd the Popiſh Party againſt the Proteſtants, is becauſe that by their Doctrine they touch the Pope's Crown, and the Fryers Bellies;

Bellies; if these had been let alone, as some have observed, *Luther* had not met with such opposition in his Preaching. Thus *England*'s standing of old in the way of the Ambition of *Spain*, and its standing of late in the way of the Ambition of *France*, hath been the main ground of *England*'s Troubles from *Spain* formerly, and now from *France*; so that if we consider these particulars, it will appear to be no matter of wonder, *That 'tis, and hath been all along, and by consequence will be to the end of the World, the custom of the Devil and his Instruments, to contrive, and design the ruine and misery of the People and Church of God, though by the wickedest means that can be thought of, or invented*: But I have further added,

2. *That the Church and People of God are from time to time, and shall be to the end of the World, delivered from, and shall prevail against the Contrivances and Machinations of the Devil, and his Instruments.* 'Tis true indeed, and must be acknowledged, that particular persons, who are real Members of the Church of Christ, may be, and often have been brought to untimely Ends, by the machinations and contrivances of wicked Men in this kind; this is suitable to all History & Experience; and the Apostle confirms it, *Rom.* 8.36. quoting it out of *Psal.* 44.22. *As it is written, for thy sake are we killed all the day long; we*

 are

are accounted as Sheep for the ſlaughter; by which words he proves, that tribulation, and diſtreſs, and perſecution, and famine, and nakedneſs, and peril, and ſword, may be the portion of the People of God; as he ſaith in the verſe before; this is evident likewiſe from what is ſaid, *Heb.* 11.36, 37. *Others had tryal of cruel mockings and ſcourgings, yea moreover of bonds and impriſonments; they were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the ſword; they wandred about in Sheep-ſkins, and Goat-ſkins, being deſtitute, afflicted, tormented*, &c. But even in this caſe there are two things very conſiderable; 1. That as to ſuch as are perſecuted thus to death, they are hereby but haſtened to the enjoyment of a bleſſed Immortality, even as *Abel* was; tho' they may loſe their Heads in the quarrel, yet they do not loſe their Crown, but enjoy it ſo much the ſooner; *nay in all theſe things*, ſaith the Apoſtle, *we are more than Conquerors, thro' him that hath loved us*, *Rom.* 8.37. 2. 'Tis farther obſervable, that the Kingdom of Chriſt is generally the more encreaſed, and inlarged, occaſionally from ſuch perſecutions; *Sanguis Martyrum eſt ſemen Eccleſiæ*; 'twas an old obſervation, that the Blood of Martyrs was the ſeed of the Church: This *Tertullian* tells the Heathens, in his Apology, the more we Chriſtians are mow'd down by the ſickle of death, the more we are increaſed, and grow up the thicker hereby: But,

2. It muſt be allow'd further, that as for particular Churches,

Churches, they may possibly be utterly destroy'd and scatter'd by the violence of Persecution, for God hath not given his promise to any particular Church, whether Congregational, Provincial, or National, that it shall always continue in the state of a true Church of God; but then 'tis to be considered, 1. That God doth long preserve some National and Provincial Churches, notwithstanding all designs and machinations to the contrary; of which our Church of *England* hath been hitherto a singular, and standing Instance. 2. When at any time he suffers the destruction of any particular Church, 'tis because of some great provocations from that Church preceding; as he threatens the Church of *Ephesus* to remove her Candlestick, because of her forsaking her first love, *Rev.* 2. 4, 5. which threatning hath been since so fully accomplisht, that, as a late Writer observes unto us, there is not one Christian Family now to be found in *Ephesus*. 3. When at any time it so falls out, that particular Churches are dispers't and destroy'd by the violence of Persecution, yet even this falls out oftentimes to the good and benefit of the Universal Church, and the greater spreading of it, those that are dispers't by Persecution, spreading the Gospel for which they are persecuted so much the more, where ever they go; as happen'd upon occasion of the persecution, that was rais'd against *Stephen*, *Act.* 8. 4. 'tis said, that they that were scatter'd abroad

upon that occasion, went every where preaching the Word. And 'tis the observation of some, that the *Turks* breaking into *Europe*, caused several of the *Greek* Church, who were endow'd with much more Learning than was ordinarily found in the *Latin* Church, to betake themselves towards the Western parts of *Europe*; and this, amongst other things, made way for the Reformation that followed, and this may serve for the case of particular Churches. But then,

3. As for the case of the Universal Church, certain it is, that no Persecution shall ever be able to destroy it, and root it out of the World; God hath founded his Church upon a Rock; *Thou art Peter*, saith Christ, *and upon this Rock* of thy confession, that I am the Son of God, *will I build my Church, & the Gates of Hell*, all the Power, that is, and the Policy of Hell, *shall never be able to prevail against it.* 'Tis the original promise of God, that as the Seed of the Serpent shall be suffered to bruise the heel of the Woman, and her Seed, that is, that part of it that is here upon Earth; so the Seed of the Woman shall bruise the Serpents head; so that in the issue, the Church of God in general is sure to be delivered from, and to prevail against the contrivances and machinations of the Devil, and his Instruments, according as the Apostle saith, *Behold God shall tread Satan under your feet shortly.* And this is confirm'd by all History and Experience. Thus the Church of God was at length delivered

our

out of *Egyptian* Bondage, and *Pharaoh*, and his Host, who had persecuted the *Israelites*, and drowned their Infants, were drowned in the Red Sea. Thus God turned *Balak*'s design of a Curse upon *Israel* into a Blessing. Thus the *Jews* were delivered from *Haman*'s design'd Massacre, & *Haman* and his Sons were hanged upon the Gibbet that was prepared for *Mordecai*. Thus Christianity was at-length delivered from the Persecutions of Heathen Idolaters, and the Heathens Idolatry was soon banisht out of the *Roman* Empire. Thus the effect of the miscarrying design of the *Spaniards* in Eighty eight, was, that it brought such a declension upon their Power, as from which they have not recovered even to this day. Thus some have observed, that the Massacres in *France* were followed with a quick and wonderfully reviving of the Protestant Interest in that Nation, & with miserable calamities upon the Popish party therein; and what was the effect of the Barbarity of the *Irish* Papists in their Rebellion, but miserable ruine upon themselves, and their Families? Thus to conclude, we were at this day, delivered from the intended ruine and destruction by Gun-powder, and the Conspirators brought a just Execution upon themselves, and Ruine upon their own Families; and which is more yet, the effect was, that it hath caused Popery to be much more abhorr'd ever since by the generality of this Nation: By all which Instances,

ti; abundantly made good, *That the Church of God hath been from time time, and therefore shall be, no doubt, to the end of the World, delivered from, and shall prevail against the contrivances and machinations of the Devil, and his Instruments.* Now if the ground and reason of this should be inquired, we have a sufficient account of it in the

3d Note before observ'd, *That the whole honour of this matter is to be ascribed to God, and it must be acknowledged to be the effect of his Power and Operation.* This is clearly intimated in the words of my Text, *According to this time it shall be said of* Jacob, *and of* Israel, *What hath God wrought?* The Deliverance of God's People from time to time, is the work of God, and the effect of his Power; and therefore to him alone is the honour and glory hereof to be ascribed.

'Tis true indeed, in subordination to God, there may be some other account given of this matter, why God should do thus much for his Church, and that we have intimated likewise in my Text, the Church of God is here said to be *Jacob* and *Israel*; whereby is signified,

1. That they are God's Covenanted People, a People that have a Covenant-Relation to God, and a Covenant-Interest in him, to whom he hath made many gracious Promises, and hath confirmed them by his Word and Oath, which are two immutable things, in which 'tis impossible for God to lye.

2. They

2. They are a praying wreſtling People; they are *Jacobs*, they are ſuch as give the Almighty no reſt, & therefore ſuitably as for ſuch as thus cry day and night unto him; as 'tis ſaid by Chriſt in the Parable, He will, tho, he ſeems to defer Deliverance, yet avenge them ſpeedily: Whence

3. It follows, that they are wont to be *Iſraels*, ſuch as have power with God, and Man, and do prevail; they have an Intereſt in God, in his Power, and Mercy, in his Attributes, and Promiſes: No wonder then, if he do in due time, create Deliverances for them; and therefore ſuitably *not unto us, not unto us, but to God alone, be the praiſe of all his Delivering Mercy.* More eſpecially,

1. Of this great Mercy and Deliverance, which he beſtowed as on this day to our Forefathers, and in them upon us, a mercy which contained many ſingular mercies in the bowels of it, even the enjoyment of whatſoever is deſirable, to make our Lives comfortable here in this World, or in order to the ſecuring of our Eternal Welfare in that other World. But farther,

2. We have reaſon to bleſs God, that he hath ſtill continued to us, the fruit and benefit of this days Deliverance, in the enjoyment of the Goſpel, together with the enjoyment of our Lives, Liberties and Properties, notwithſtanding all the Deſigns of the Popiſh Party to the contray. We know that 'twas not long ſince, that a *Conclamatum eſt* was ready to be pronounced upon our Religion, Liberty and Properties, and that not only by our Enemies, in a way of exulting, but alſo by our ſelves, in a way of diffidence and deſpondency. And we know farther, that there is a Party mixt every where amongſt us even in our very Bowels, who deſire, and as far as they can, & dare, are plotting, and contriving in effect, that thus it may be ſtill, and this, altho' 'tis more than probable, that by ſeeking the Ruine of the Nation in general, and the preſent Eſtabliſhment, they do but hew at the Bow, upon which they themſelves do ſtand, and which, falling, may in the iſſue prove

their own Ruine. But bleſſed be God, who hath hitherto ſo far appeared for us, a ſinful undeſerving People, as to raiſe us up a Temporal Saviour, and deliver in the nick of time; and hath hitherto afforded unto him, the ſame Mercy, that *Jacob* takes notice of, as afforded to *Joſeph*; as you will find, *Gen.* 49. 23, 24. *The Archers have ſurely grieved him, and ſhot at him, and hated him; but his Bow hath hitherto abode in ſtrength, and the arms of his hands were made ſtrong, by the hands of the mighty God of Jacob.* And we may hope, that 'tis not for nothing, that God hath hitherto delivered our King, from ſo many Deaths and Dangers, but that the deſign of God, in theſe gracious Providences, is to reſerve and uſe him ſtill, in his due time, as an Inſtrument, for our more full deliverance from all our Fears and Dangers; and ſuitably, as the Deliverances, that we have already received, do engage us to, ſuch Inſtances of real Holineſs and Conformity to God's Will, and to ſuch hearty, and thorow Reformation, as may expreſs our Thankfulneſs to God, for Mercies already received, and reſtrain us from taking occaſion from paſt Mercies, to ſin the more againſt God, as too many have done; as if they thought themſelves delivered on purpoſe, to do all theſe Abominations: So if God ſhall (as we hope he will) make uſe of our King, as a means yet more fully to deliver us out of the hands of our Enemies; we ſhould in the mean time reſolve ſeriouſly, in the ſtrength of God, that the iſſue and effect ſhall be, that hereupon we will ſerve him, in Holineſs and Righteouſneſs before him all the days of our lives; according to the prayer of holy *Zechary* to this purpoſe, *That he would grant unto us, that we being delivered out of the hands of our Enemies, might ſerve him without fear, in holineſs and righteouſneſs, &c. Which God of his mercy grant, &c.*

FINIS.